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Indian affairs documents from Maine Executive Council: Rev. Elijah Kellogg Correspondence

Maine Department of Health and Welfare

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Civil Works Service

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KELLOGG, REV. ELIJAH

Letters ~~confidential~~

Portland, October 7, 1823

Rev. Elijah Kellogg, Perry,

Sir:

A reply would have been made to yours of the 30th July last immediately on its receipt: but, as the Council were not in Session no money could be drawn from the Treasury in pursuance of the Resolve of the last Legislature, in "favor of the Passamaquoddy Indians," The Council having this day advised to the expenditure of fifty dollars for the relief of the sick and indigent of that tribe, a warrant has been drawn on the Treasury for this sum; and you are requested, in pursuance of the advise of the Council, to cause it to be distributed in such a manner as will best comport with the views of the Legislature: You will keep a particular account of the expenditure of this sum, and have each charge supported by proper vouchers. The Executive, having full confidence in your disposition to further the object for which this small appropriation was made, deem it unnecessary to give any additional instructions.

with respect, I am Sir,

Your obedient servant,

Albion K. Parris

KELLOGG, Rev. Elijah

Letters

Portland June 12, 1824

Rev. Elijah Kellogg,

Portland,

Sir: Herewith you will receive a letter from the Secretary of War, addressed to the Hon. John Holmes, of the Senate of the United States, and, by him enclosed to me, from which you will learn that the Government of the United States have complied with a request made by me, some time since, for an allowance out of the Indian Civilization fund, to assist in erecting a school house and supporting a school for the instruction of the Passamaquoddy Indians, From the papers, you will perceive, that the superintendence of the school, when established, is to be entrusted to your care; and, that it will be proper for you, as occasion may require, to correspond with the Secretary of War upon the subject.

You will also herewith receive fifty dollars, appropriated by this State, to be expended among the sick and indigent of said tribe, and the further sum of seventy five dollars to be expended for the improvement and instruction of said Indians in the English language, and for their encouragement and assistance in Agriculture. The expenditure of these sums is likewise confided to you.

It is the wish of the Government of this State, and it appears to be that of the United States also, that the Indians, be instructed in the rudiments of the English language, so that they may be enabled to read it understandingly and in agriculture. The Indians may be assured that it is not the intention of this Government to interfere, in any manner, whatever, with their religious sentiments; but merely to afford them such instruction as will enable them to obtain a more certain and comfortable subsistence than they realize at present.

KELLOGG, Rev. Elijah

Letters

Your will assure the Indians of the friendly views of the Government, and that this assistance is afforded for their benefit, but, that they can receive it in no other way than by yielding to the propositions of the Government, made through you. You will report from time to time, your proceedings, in expending the moneys appropriated by this State, and in closing the concern, will take care that your accounts be supported by satisfactory vouchers.

With respect, etc.

Albion K. Parris

KELLOGG, REV. ELIJAH .

Letters to Governor and Council

Portland 15th November 1824

Sir:

Since you are but too well acquainted with the resistance the Quoddy Indians were stimulated to make to a school among them last June, I shall only observe, that after their interview with you at Portland, they consented to have a school and school-house erected, which is finished in a faithful manner, according to contract, and also paid for. I remained among them as an Instructor sixteen weeks; the desire of the children to learn, their capacity and attendance were equal to my expectation; and considering the hostility of their Indian habits to my errand among them (to say nothing of the horror of losing their religion) their submission to order and progress in the Alphabet & abs, and in getting their untutored tongues around words, the most ragged with consonants, was by no means discouraging to the arduous undertaking.

I may name 60 scholars as the greatest attendance; the average perhaps 25. The prejudice of the Tribe against learning English is in part subsiding; but it must take time to bring the Children to a constant attendance and into a state of thorough discipline.

By the charity of individuals in this town and at the Westward, besides donations for building one third of the school house, I have been enabled to clothe about 60 of the Indian children with a cotton shirt and gingham frock, which made much in favour of my school.

The more I am enabled to do towards clothing the children the more constantly they will attend, and in greater numbers.

I have imported to the sick and Indigent 75 dollars of the 100 you confided to me; the remaining 25 dollars I have deposited in Eastport Bank, the Poor being absent who were to have received it. Forty three dollars of the 75 for promoting English and agriculture, I apportioned to those of the Tribe who raised potatoes and other vegetables; the remaining 32 dollars went to the payment of my Board and washing during the 16 weeks I was with them. Most of the Indians with their families retired to the neighboring wilderness about the 2nd ultimo; when I closed my school for this season. The premiums on agriculture, if I mistake not, excited attention. I have caused nearly two acres of land to be broken up for planting next year; and have given them intimation of building a cellar underground where those, who have no houses, may deposit their potatoes for the winter season; which is highly pleasing to them. I have fastened up the school house, and taken the key with me, and convinced Sock Bason that I am in the way of my duty, and given him five dollars to see no harm be done to it. If I had admitted one family, every Sabbath it would have been occupied with many more, and besides being made dirty as a pigstye, it would have been swarming with lice! I cannot but hope the State of Maine will make another grant at the winter session to the sick and indigent of the Tribe, and also for English and agriculture. That a fair experiment may be made of this benevolent undertaking, so congenial to the letter and spirit of our Constitution, and to the

KELLOGG, Rev. ELIJAH

Letters to Gov. continued 3

genius of the Gospel. Sock Bason, I should say has been friendly, and the Catholic priest, during his short stay, gave me no trouble.

I ought to subjoin here, that the Indians have raised about 400 bushels of potatoes; and more will be raised next year.

With respect and obligation Sir;

Your friend and servant

Elijah Kellogg

P.S. I herewith send the proper vouchers for the money expended under my agency.

* * * * *

Portland 13th of December 1825

To Albion K. Parris,
Governor of the State of Maine.

Sir:

It is a duty which I owe to you and to the humble Council to make a report of my labours relative to the Indian School at Quoddy for 1825.

I've commenced my school the last of May found many Indians on the spot and apparently glad to see me. I witnessed several new pieces of ground which they had enclosed or were about enclosing with a good fence of their own construction. Though some of these new pieces were but small, yet as I passed up Schoodic it gave an appearance of improvement to the Indian Village which afforded me much pleasure. The children came into the school as well as could be expected from the nature of their habits, and we went on without interruption till some time in July, when the Catholic Priest arrived with his suit from Penobscot bringing the unwelcome tidings that the Indians there in solemn Council had rejected the English school! The priest arrived on Saturday, the next Monday, I had 40 in my school and we had a good day. On Tuesday the children were ordered to Church, where the priest read to them A.M. and P.M. an Indian manuscript which Sock Bason said neither priest nor scholars could understand.

This project caused the suspension of my school about five weeks. The priest made no apology to me, and I took no notice

of his measures. One day as I went to Church to see my scholars as he was reading away to them and almost out of breath, he rested a little, and said to me "are you not yet discouraged about your school?" I replied gently and with much composure "by no means I see nothing yet to discourage me." This reading Indian to the children too well with the old Indians, and they broke out in great wrath against Sock Bason; so much so that Sock refused to sing in Church for some days. He is the life of their music, and the services at Church were much marred by his hanging his harp upon the willows. A coldness also between him and the priest appeared. On conversing with Sock Bason, I found he viewed the whole affair little else but a contrivance to render him so unpopular among the Indians, as to compel him to give up the English school. He asked me, if I thought God would take care of him if he did what he thought was right. I observed, 'yes; and the Government too.' 'Me think so, if I do right God take care of me'.

At length the priest said to the Indians, that he loved Sock Bason as he did his own Brother, and that all the Indians must love on another, and the tumult instantly subsided.

Sock Bason found, just as the Priest was taking leave, that the old Indians were saying "Now no childrens who walk church walk to learn English no more. Priest, he say so."

Sock Bason took this up immediately, and called in the priest for an explanation and the Priest seemed rather unwilling to allow that he had forbid their going to my school. Immediately on the departure of the Priest, I went into my school, but it was

rather thin, and there seemed to be less openness, and more timidity on their minds. Sock Bason said never mind get over it by and bye. I continued my school till the close of October when I gave them my parting blessing, and Sock Bason was my Interpreter. On notice, that the Selectmen of Perry were coming to visit my school on Lords day after Public service, Sock Bason had them all embodied, and brought them into the school house, where they went through some of the usual exercises on week days. Several old Indians attended, and more than 40 of the children and young people. Sock appeared very grave, and at home, read with us and sung with us, and though it be the day of small things, the Selectmen were much surprised at the discipline of the school, and that the children had got hold of so many English words; especially as they well know what obstacle my school had to contend with. I accompany this report with my vouchers for monies, you have confided to me; and also a letter from the Selectmen of Perry and a line from Sock Bason in his own hand writing, addressed to me in closing my school. The premiums which I have bestowed for the cultivation of the land, have had a good effect; and the charities which I have imparted to the sick and Indigent have all served to counteract their natural and inveterate hostility to civilization. I have charged no commission on the monies of the State, nor of the United States. What I received from the United States in the course of the Summer and Fall has chiefly been expended in clothing, and preparing a cellar for the safe keeping of the potatoes. The Indians have raised, and where I saw them deposited before I left. It is so

constructed, that they may have access to it weekly or oftener. The grants are now all expended and I cannot but hope the Government will be disposed to make a new grant of three years more, 150 dollars for the sick and indigent, 100 dollars for English and agriculture annually, and also a special grant of 50 dollars for a work shop and tools, in case there should be a reasonable prospect of their use to the Tribe. Sock Bason thinks of undertaking pail making, tubs, etc. A workman from Hingham, not many miles off, thinks that he can in a short time give this art to Sock Bason. If we can get only one in a family instructed, others will soon follow on. Since it has pleased God to lead me to the tutorage of these natives through which for ages had been impossible, and still to sustain me in this precious and novel charge through so close a skirmish, I cannot but hope the Government will cheerfully continued their patronage to a full experiment of the case.

The singular attitude in which Sock Bason presents himself, standing like an oak of the mountains, braving the storm of prejudice, superstition and persecution, must touch the heart of the Legislature, and give them an increasing interest in emancipating these wretched beings from their present degradation.

With great respect and obligation

Your most humble servant

Elijah Kellogg, Superintendent Quoddy
School.

Perry, Oct. 30, 1825

Father,

You been here five months in school. now you walk Portland. I tell you when walk here want school God give Indian his language his religion and he no alter. Me believed so then you say God can alter me. I felt that wont. Now I have school and no hurt religion. Some old Indians give me much trouble because I will have school. No matter biby they see it no school no clothing childrens, no money for potatoes no Nothing say to Governorer Parris. and his councils I friend to your school and he send you doon next spring and help the Indians all he can No body make me give up his school.

Deacon Sockbason

(In Sockbason's handwriting)

Perry, Nov. 1, 1825

Albion K. Parris, Governor

of the State of Maine

Sir: feeling interested in

civilization of the Indians in this town we have attended the Rev. Elijah Kellogg's school and heard them read in Websters spelling Book and give the English to objects in sight, repeat numbers, etc. and hear them sing several Psalm tunes in English, we were pleased with their performances especially when we know what an unnatural race they are and when the great attempt made this season by all the artifice of the Catholic priest to overthrow the school and which interrupted it about five weeks and at a time when the Indian families were generally present. This attempt has failed by means of the perserverance of your superintendent and the decided stand you took with the Indians with regard to this school, and the hold Mr. Kellogg has got with Sock Bason ("whom he calls his sheet anchor") We must say it exceed all our expectations that the school lives and is likely to live if the State continued their patronage. We have seen their improvements in agriculture and find four new pieces plowed, planted and fenced some of these new pieces contain one acres and three quarters. we think Sir you must be gratified with this first step to civilize the Indians here, and permit us to express our most earnest desire that you may together with the Hons Council and the other branches of the Legislature feel a readiness in continuing and augmenting a small sum the grants of the State for instruc-

tion in English, agriculture and the mechanic arts. Living in the town with these Indians and foreseeing the wretchedness to which they must shortly be reduced unless they change their habits of getting a living we hope this expression of our solicitude will not be deemed premature nor obtrusive. The effects of the small grants already made and expended prove their utility and reflect honor on the wisdom of the Legislature and show in a striking light how preposterous it is to make these improvident children of nature grants only to provoke their indolence and intemperance and multiply their feasts. No fences were burnt last winter, which we believe was for the first time and it is but very lately that the Indians shewed their ingenuity in making fences of slates picked upon the Banks of the river which answers a good purpose. Many of the Indians appear anxious to get some of the bounty for raising potatoes and no doubt many will try to raise some another year, that never have attempted it, we are satisfied that to learn them English and give them small bounties in agriculture will eventually alter their savage habits.

Be assured of our great respect and consideration

Peter Goulding

Timothy Stickney Selectment of Perry

Robinson Palmer

Portland 18 Dec. 1826

Governor Parris.

Sir:

I herewith enclose you my account of the application of the monies intrusted me for the benefit of the Quoddy Indians, together with the vouchers. The number of sick was less this than last year, and several of the poor widows were absent. Sockbason has a little son of 8 years of age who has been afflicted five years with a distressing abscess in his groin. For the first time I put him this season upon my poor list. He is a sensible lad, and loves his book, but has been confined to his bed, much of the season past. Some poor old Indians, who raised no Potatoes, I gave a pair of shoes each. Many more potatoes were raised this year than last, and the premiums have had a good effect, not only as an encouragement to further exertion, but in removing objection to the school. Some Indians have raised a little wheat, corn, beans, peas and pumpkins. The cellar, I prepared last year, preserved their potatoes without injury, through they had access to them weekly. Since I have been with them, they have erected three comfortable framed houses. One girl of 12 years of age in my school dislikes the Indian costume (Sockbason's daughter) and dresses like the white girls. Some of the young men also approximate to our fashions. The grant for a workshop and tools, 75 dollars, I deposited in Cumberland Bank, and have not used it. Sockbason chose to waive this business at present, as he had a summer's warfare before him with the Bishop. My board bill is low. I lived in much simplicity in a humble cottage being willing to sub-

mit to many privations in order to save for the Indians. On my arrival in May, I found the new Bishop at Boston had been following up his hostility to my school by means of the Irishmen at Eastport. Sockbason asked the Irishmen, "if the Bishop could write? If he can write, let him give me his mind in writing. I no mind words from any body". Sockbason, as I take it by a friend desired the Bishop to put it in writing, if he had forbidden the school. This brought a letter from the Bishop, Jan 6, 1826 of which the following is an extract. "I do not know who this Mr. Kellogg is, nor what his religion, habits and views are. If he should not be of your religion, and should aim insiduously at instilling his religious principles into the minds of your children you must have nothing to do with him, nor suffer him to come among you. If also his habits are bad, and calculated to disedify and lead from the path of virtue those who are committed to his care, he should likewise not be trusted with them. But, if his views be simply to teach to read and to write and should not go beyond that, I shall not object to his being received by you." The purport of the other parts of the letter was to adhere to their own customs with assurances that every proper instruction would be provided for their children. The Bishop's assistant had been with me three successive summers, had called on you, Sir, and you had fully apprized him of my business and character, and not two months before the date of the Bishops letter, his assistant parted with me at Quoddy; and yet he effects to be wholly ignorant of my business and baracter! Sockbason was sent into my school with a Deputation and with the Bishop's letter, which I read, and observed, that I

had not interfered with their religion, nor should I do it. I found by Sockbason the clause in the letter "But if his views be simply to teach to read and write" was meant to exclude prayers and singing, and that the old Indians were prepared for war in case of my continuing them. I saw great anxiety in Sock on the occasion and when I observed to him, that I had thought of suspending, for the present, prayers and singing in the school he appeared much relieved. It was a great trial to my feelings; but as praying and singing were rather voluntary duties, than duties imposed by the Government I reconciled my mind to the suspension of them for the time being. Squaws and children are daily at my lodgings in the morning for milk, and hear me read a chapter in the Bible and pray, and some of the squaws kneel down with the family in the time of prayer when I take occasion to mention the case of the Indians. Sockbason observed to the children, that I prayed for them daily, though not as before in school. The dear children loved to sing with me, and would once in awhile strike a note or two, but I thought it prudent to feed my charge with milk and not with strong meat. Having steered this time between Scylla and Charybdis my school was preserved, and the scholars came in abundantly for a time. Great preparations were now making for celebrating the election of a Lieut Governor, and the Indians flocked in upon us from all quarters. The Chiefs of the Penobscot, and St. Johns Tribe were expected. In the great preparation, and during their visit six weeks were consumed, four bullocks ate, and dancing and other merriment kept up without ceasing; and my children were half crazed with the gayities of the

season. But alas, no Priest, no Bishop comes to grace the joyful interview! He is expected, and expected; but no Bishop comes! Consequently no matches are made; no marriages celebrated! and the great carnival breaks up under this awful dispensation! The Irishmen from Eastport, as they asserted, had an express message from the Bishop to Sockbason that he would not visit them till my school was routed! So my poor school was made the scape goat to carry away all the sin of the flocks being left like a sheep without a shepherd!

The old Indians came to Sockbason in despair for soul and body for the dead and dying. He said: It was Irishmens stories; that the Bishops letter allowed the school; that the Bishop no afraid of my school; the school no hurt him, he come just when he mind to come". My school thinned in numbers, and the children looked alarmed; but gradually the terror subsided. As I was walking through the wigwams one morning, calling school, school, as usual I heard another voice, " bad, bad," of " bad man". Soon my school was forsaken by every female, except Sock Basons, and I believe one other family. The Indian, who was the boldest in this cry, belongs to a family opposed to my school. Another of the same family said to me "what is this we hear about you? You no hear it? Children no walk school anymore! You speak God with you hat on! You no see Sockbason?" This rudeness was uncommon; The same Indian, Sir, who asked for your cockade! Sockbason had just returned from hunting and said he would soon make things quiet. I must confess, Sir, That night I made supplication to the Lord with Jeremiah, that he would hide me from the scourge of the

tongue. Sockbason, with some of his friends, went through the wigwams, and tracked the cry of "badman" to the lips of another Indian of the same family and there the matter ended, and the children returned to the school. Sockbason set forth to the Indians, the hurt it would do them to offer such indignities to an agent of this State, and of the United States, and the sin of such ingratitude which had a solemn effect upon them. He considered the words in the Bishops letter, as the occasion of this cry of "bad man". After all projects had failed of breaking up my school Sockbason received a letter from the Bishop, desiring him to make him a visit at Boston, and he is now there. He believes, when the Bishop comes to know him, and converse with him, there will be peace, especially when the Bishop finds he can neither be frightened nor persuaded out of his school. I am happy, Sir, that you have just had an opportunity to converse with Sock, and to witness the state of his mind and views concerning the school and other improvements. I herewith enclose a note, he gave me in his own hand writing, and also one or two humble specimens of writing. Several write nearly as well as Sockbason and Thomas J. Moly. They commenced the summer past; and can write better on the slate than on paper. I have put some into the 8th page of Webster, but owing to the causes, stated above, and to the unusual dispersion of many families after the great feast, the improvement of the scholars has not answered my expectation. The preservation of the school however, through such a succession of assaults, I hope the Government will view as an indication in Providence in favour of making

further experiment in rescuing these benighted aborigines from a state of agnoraunce and barbarism; an interposition of Civil interest, which the spirit of the Social comfort, as well as the Laws of the State seem kindly to call for. The intelligence and stability and good character of Deacon Sockbason; the light, the liberal ideas, infused into his savage mind by means of the school, so lately immured in the _____ walls of ignorance and prejudice even as others will have their just weight with the Executive as to the expediency of prosecuting this benevolent enterprise. I commenced my school at Quoddy the last week in May, and closed it the 10 of November. The grant of the United States was expended in premiums, grass seed, farming utensils, clothing for the children, clearing, breaking up and fencing lands. One piece is the widows field, and cultivated by widows. ~~Another~~ the young men's field, to be cultivated by the sons for the r aged fathers. Sockbason has a cow his daughters have learnt to milk, and his wife to set milk and make butter, and my land lady says it looks very nice. And some other Indians have attended to raising swine and a spirit of emulation is excited, and perseivable to one who despises not the day of small things. I did not lose a day among them by sickness; and would humbly hope, that I have not been an unfaithful, though very incompetent steward of the Governments charity. None of the turmoils I have named has interrupted my friendly intercourse with the Indian families, most of whom are respectful and affectionate, and when I was absent a day or so, they inquired after me at my lodgings I was told with every friendly solicitude.

I am Sir, with great respect and friendship, your humble servant,
Elijah Kellogg

Pleasant Point, Perry, 8 Nov. 1826

Mr. Kellogg:

You now great hurry for Portland, say to Governor Parris and his Council Secretary War, and Doctor Holmes and other friends who send you here to come again early next summer. We have some trouble old Indians, who no raise anything on the ground afraid school because children lose religion, they think, if learn english -- they no want to alter in anything. Then we troubled because an Indian who hate school, say you bad man we make him ashamed very/ soon. Then we plagued by stories of Irishmen at Eastport, who tell our old Indians Bishop no come at all till Kelloggs School broke up. I no believe it, and now I go to Boston my self very soon, and think we have no more trouble about it. Great many children and young men here and all like school. Just so long as Government say have school, and you give us good advice, I stand by it as long as I live.

Deacun Sockbason

KELLOGG, REV. ELIJAH

Letters - continued 18

Portland 26 April 1827

To Governor Enoch Lincoln

Sir:

The resolve in favour of the Quoddy School allows 100 dollars the present year for agriculture and instruction and 50 dollars for the poor of the Tribe, subject to the pleasure of the Governor and Council if it should be thought expedient to ~~that~~ intrust me with the said sum the present year, as superintendent of the school, it would be necessary to pass the order of the Executive upon the Treasurer at this time, as I expect to leave the first of May. The money will not be taken from the Treasury till I go.

Your humble servant,

Elijah Kellogg

Portland 22 December 1828

Enoch Lincoln, Governor of the State of Maine.

Sir: The names of Francis Joseph, intended for the Indian Governor, Sebbattis Neptune and Solmore or Solmon Francis were returned to me from the War Department, as having protested against my school, which they say was done without their knowledge or consent; and their treatment of my school proves their sincerity. The War Department had witnessed other impositions and these names were returned with a view to detection, and a statement like the one enclosed to you herewith, has been sent on to the War Department. You see, Sir, and the Honorable Council will see what desperate measures have been resorted to in order to cry down my school and to put a stop to civilization among the Quoddies. Deacon Sockbason urged me to continue my school; said he could get a majority of the better sort of Indians to stand by my school the next season. But as this difficult service was entirely a gratuity on my part and unrewarded, and looked upon with cold indifference, thought it my duty to relinquish it forever. It is clearly my opinion from what I have seen, that neither the school, nor anything else which carries forward civilization is going to be encouraged by the present undertakers; and that all pretenses of the kind are but a feint to secure the funds for their own personal convenience and comfort. Hence, a total departure from and defeat of the views of the Government in making the Indian grants.

Sir: I enclose you also the old Governors and Sockbasons letters. Sockbason has a cow and calf, and a yoke of young steers and takes good care of them, has a small barn, and his wife makes good butter, and is very desirous of improvement; and for his perserverence

has been put under the ban of the church. The widow's field, the old men's field and the young mens field fenced and well prepared by me, were mostly neglected the summer past. When I urged them to plant, the answer was " Priest, he master now"! Two widows to whom I gave orders for a good blanket each returned them, and said they were afraid to receive them, lest, as I was told, they should lose their souls. They wanted money, which would have gone immediately you may guess where. The Priest boldly claimed all that was put into my hands as belonging to him. By a grant of the State, I built the Indian work shop just before I came away. When the workmen landed the frame on the Indian's shore, the Priest with great authority forbade their landing it, and ordered them away; but Sockbason told them to proceed and another Indian with him assisted in raising it, and it was soon finished. This expends the whole of the grants, made to the Indians by this State. I repeat it again, that much approbation is due to Deacon Sockbason and Governor Francis, for the aid they gave my school, and for the respect which they paid to the views of the Government in a work of ~~respect which they paid to~~ mercy for their civilization. The funds of the Indians are exhausted, and have nothing laid up for the winter in consequence of neglecting their lands, and supporting their Priests and were round in the neighborhood begging potatoes before I left; whereas last year they had potatoes to last them through most of the winter. They are told, they ought to be their own guardians, and do as they please with their lands, and then it would be easy to conjecture where the avails of them would go. And all the old hostile feelings are appealed to, to alienate them from the guardianship of the State, and to set up demands upon it, and the State is going to be dogged at the sitting of every Legislature for aid - for

aid, and they will send up a deputation, seconded by their spiritual guides, for aid, and many of the Indians, scenting the pork and corn and flour, which are coming bye and bye, will sit down in idleness, waiting the event. And if the Government should do anything, they will be denounced for not doing ~~more~~. I Sir, have discharged a good conscience - I can say with Paul in another case ' my heart's desire and prayer to God were, that these poor savages should be saved from their present degradation and be civilized'; and God put it into my heart to go and put in the spade of cultivation. It was not without some impression made upon the stubborn soil, and had it been followed up by the Government and by an Instructor more able than myself I do believe with Sockbason that next summer would have given a majority of the Indians (the best informed) to the school.

I enclose herewith my vouchers and my account, and hope they will prove acceptable. Please, Sir, to accept for yourself my grateful acknowledgements for the confidence you have reposed in me; and the honourable council will believe I am not unmindful of their indulgence to me in this Indian concern.

With great respect and consideration, I am Sir,

Your humble servant,

Elijah Kellogg

P.S. When I took the Indian school it was necessary I should board near the Indian village; and as the chief of my time in week days was given to the Indians it was reasonable my board should be provided for by the Government, while in their service. To save expense I lived cheap and meanly, drank no wine nor spirit, lived in a mean house, only 7 or 8 panes of glass in my room. The man of the house, crazy, lodged

in my room, and was up and down most of the night, setting every door of the house wide open, throwing out the chairs, running about the house in the dead of night with a brand of fire, hunting after evil spirits. For two years before I was an Indian teacher I had respectable board provided by the Whites, and if my health should permit, I expect to resume my mission to them, and respectable board will be again provided for me, and my wages will be the same, as when in addition, I took charge of the Indian school. For the first time last year, I charged this State with my passage down, and the United States with my passage up, and this year the same and one passage to and back from Perry to Eastport on Indian business. The Executive and Honourable Council will judge for themselves how far self interest has incorporated itself with my labour, privations and pecuniary responsibilities in this work of mercy; and whether it would be presumption in me to estimate it a freewill offering, made to the poor and distressed of our species. It is intimated to me from the War Department that probably, the funds, which have been applied to my school, will on my relinquishing it be diverted to the Indian schools in the South and West. The same letter assured me of an entire approval of my conduct in the Indian concern.

Elijah Kellogg

Portland, December 31, 1827

Enoch Lincoln, Governor of the State of Maine.

Sir:

I have the honour to inform you, that I arrived at Pleasant Point, Perry, and recommenced my Indian School the last week in May, and closed it the first of November. The Indians, on my arrival, appeared friendly, though considerable hostility to my school had been manifested by the Catholic Missionary, and public warnings on the Sabbath had been given to beware, of Protestants, which the white people, present, considered as a direct and gross attack upon the whole plan of my school. This no doubt, had a tendency to discourage attendance upon my instructions. An invitation was given for all who would attend school to go to Deacon Sockbason and receive clothing and he gave me the names of 27 boys and young men and about 30 girls and young women; but this proved, as heretofore, no certain pledge of their constant attendance at school. In July Bishop Fenwick from Boston arrived, and I sent him a note as follows " Mr. Kellogg, Superintendent of the Indian School, acting under the order of the Executive of the State of Maine, and of the United States, respectfully informs Bishop Fenwick, that his usual hour for school, in the morning, is 9 o'clock; wishes to be informed, if that hour interferes with any arrangement of his for the religious instruction of the children and youth, that he may govern himself accordingly. Mr. Kellogg is very happy to learn, that the Catholic Metropolitan of New England is on a circuit in these parts, and sincerely prays, that his visitation may greatly promote the peace, order, piety and morals of his flock here; and that he shall be able to report to the (above named

Executives that the effects of his presence here were favorable to his school". To this the Bishop returned the following note. " Bishop Fenwick returns his respectful compliments to Mr. Kellogg informs him, that his visitation in this part of his Diocess will not in the least interfere with his school; he can proceed as usual". I give this correspondence Sir, to evince, that I have always been disposed to render every respect and courtesy, due the Catholic teachers, in their sollicitudes for the spiritual interests of their sheep and lambs; but at the same time I have also stood for the sound charge of and interest in them, which the Constitution imposes; and which the Legislature have attended to by grants for their civilization and instruction in the language of its laws, which the Executive had intrusted to me. The Bishop and his Missionary visited my school. The Missionary did me the honour to say, that they might be taught all they had learnt in three days. and the Bishop inveighed against a letter, sent from the Indian Chief (at the westward whose children are under the Government schools there) to the Governor of the Quoddy Tribe, recommending the same to them. He said he saw something in all this, he much disliked, he said it was an insult to the Tribe to talk about their being civilized, that the State ought to give them a large territory, and objected to the guardianship of the State. As to the letter, I informed him, I had no agency in it. that it was brought from Washington by a gentleman at Lubec, who would answer for himself, probably. You have seen, Sir, the specimens of writing. I have drilled the children and youth in Webster and the New York primer, and other english exercises, but inconstant attendance and other _____ have retarded their progress, and often brought me upon my knees before God, pleading for his help. I have endeavored to apply the money, you confided to me, in the best possible manner to

wean them from Indian habits; and to turn their attention to the cultivation of their lands. To this end I have given premiums, which have produced a favorable effect upon their industry. I have laboured to impress them with the friendliness of the Government toward them of which they have been notoriously distrustful, if not inimical. Deacon Sockbason's firmness is made known to you in his letter of the 25th of October. He took good care of his cow last winter. She has had a calf, and he now has a little yoke of steers growing up, and hay to keep them through the winter; and a barn also is provided. Some of the old Indians have done their utmost to put him down, kept up little cabols to dishonor him, and discourage the school; but the grand moving cause is extraneous, and not at all to be regarded, yet always to be expected to operate. I have loved the dear employment with all its privations, cares and perplexities because it is a service due to weak, degraded, distressed humanity! It is not, however, without its pleasures. Sockbason is intelligent, sober-minded and companionable. The Indians generally treat me with respect, and particularly the aged Governor; and very small children will come into the school (when not school hours) shut the door, without the least fear, and play round me, and attempt to say a b c or look at the pictures in the New York primer with lively interest. And when I am going from, or coming to school, they will pick up what comes in the way, and say to me "What you call this?" and when I answer in English, they are delighted and look upon each other and laugh, and renew their inquiries. I know it is the day of small things with my school. I do not conceal it. But has not something become done? A lodgement effected among Catholic Indians, which was despaired of, as beyond the reach of second causes! It has been

achieved by that Providence, which holds in its hand the keys of knowledge; "That openeth, and no man shutteth, and shutteth, and no man openeth". O blessed employment to be dealing the bread of civilization for the first time to the dear famished ones, in the forbidden enclosure before untrodden by the foot of a teacher of English. But while there, I have never profaned it by casting reproach upon its hallowed alters, or forms of worship, nor by striving to proselyte my charge from the established faith to another creed. I felt disposed to pursue the school if my health should permit, or if it should fail it is my hearts desire, that one much better qualified may be sent to fill that station.

I am, Sir; respectfully,

Your humble servant,

Elijah Kellogg

Letter to Rev. Kellogg from Deacon Sockbason

Pleasant Point, 11th Nov 1828

My friend and Indians friend

May heart fee bad trouble in you school you say no more have school here long as you live in this world Just what trouble you feel my family all feel same. Great noise in deed when I not give up Government shcool when he send you here to help Indians. I and my family soul and body all fail entirely Government say to me Portland Mr. Kellogg build you a shcool house for Government and keep school Pleasant Point you like it and your children and raise potatoes and be civilized Government help you good deal for sick and poor and them who improve land if Indians do this mind Government when Mr. Kellogg not want his school any longer. Then Government house his in believed Indians have Catholic school master Give me letter all about Priest have it His the best I would do for Indians after two trials. Then I agree and give my word to Government for school house and Mr. Kellogg school When Government say he no hurt our religion so Indians have school house and Mr. Kellogg School only some Indians very fraid. Great many Indians send children some time more than sixty by-by some noise when me give clothes great many then not so many More noise Mr. Kellogg no hurt religion at all give premiums for potatoes help poor and sick government keep his word Mr. Kellogg give good advice I keep my word to Government same as to my own father I no break it for no body, no matter who. School house make me ashamed Governor my father speak I speak great deal to Indians you no break Government house

Indians he no like it Priest Barber and smith like it well poor
Indians he afraid Priests walk first and some Indians follow and take
Government house. Then I say my house Government house Great noise
ve mad indeed. I no mind it I keep my word to Government no body hand
Indians thing Government help him when he spit Government face. I be-
lieve not May be some Indians children not learn anything Strange
any should learn so much noise. My tow boys learn same youngest eleven
years old speall Webster to 24 pages speak words very well spell to 32
page sa cen do tal not speak whole word every time all alone that hard
indeed for Indians. New York primer 2 part my little son read from boy
to porcupine very well and speak them well most of the whole book he
spell. this I see my self, The writing my boys speak for themselves,
learn names of Great many things in English. my children getting english
all time same I satisfied with your school I say and other people here
say nobody could to better than you keep in Government school house
some children read better than my boys did then I see it my self.

Your sincere friend

Sockbason

I expect you will lay this letter before Governor Lincoln Secretary
War Doctor Holmes.

Letter from Francis Joseph Neptune, Governor to Elijah Kellogg

Pleasant Point, Perry, Nov 11, 1828

Brother

You speak you no have um school for Indians so much noise.
Government sent you that make me glad you sit down here. Me like
Washington and me like um Government now sure. Me like school house
very sorry you leave um. Me tell all Indians you no brak Government
sbhool house Priest Barber take um Indians no help it You no trouble
my religion my good friend me member my duty to pray * for you
sunday so long as me sit down in this world. you give some clothes
some thing for potatoes, some thing for sick and poor. workshop make
fence plow land good many things have um now you no sit down here
may be no see um. you give good advice, good prayers, very good me
sent all time Deacon Sockbason School house you sit down ther Me
very glad Governor Parris, Governor Lincoln Secretary War give you
something for Indians may be Government think of me when you walk
away me very old bery poor in deed. Deacon Sockbason like
Government like um school when Government say school he say School
what me speak. he speak what he speak me speak same.

Brother my good friend Farewell

* Special favor to pray for
two of his best friends in
this world.

witness Deacon Sockbason

Francis Joseph Neptune ^{his} Governor
mark

KELLOGG, REV. ELIJAH

Letters

Executive Department, Portland 1828

Rev. Elijah Kellogg

Dear Sir:

If the Indians of the Passamaquoddy Tribe will not use the advantages the State has intended to confer on them by the appropriation it has made for their benefit, it is evident that its patronage must be withdrawn. I do not wish at present to interfere, but I feel it due you to express my regret that you have found any embarrassment in the discharge of your duties; especially as I have had reason to believe that the gentlemen of the Catholic Faith associated with that tribe had no object really at variance with your own; while you confined yourself, as I have understood you always have, to that species of instruction which does not relate to Sectarism. It has been with pleasure that I have observed the interest taken by Bishop Fenwick and Mr. Barker in the welfare of the Indians with whom your office connect you, but it is certain that if one party or the other forgets the moderation and refuses the harmony which ought to be cherished, there must be a reaction. As to the arrangements and interests of the United States I have nothing to do with them; but I will promise to exert any influence I may be enabled to command to prevent for a time all public patronage of the Passamaquoddy Tribe if the greater evil of contention and rivalship cannot be obviated so as to prevent the failure of the desired object. I feel authorized to say that any ill treatment of your self, as a Public Agent, must call forth the exertions of this Government for a withdrawal of that favor and friendship which have been extended to that Tribe, and at the same time I take leave to assure you that I feel a deep interest in its welfare and

KELLOGG

REV. ELIJAH

Letters

improvement.

I am, with the most respectful consideration,

Your obedient servant,

Enoch Lincoln

P.S. Please to write if this letter shall not prove adequate to the purpose you have suggested.